

DHAMMAPADA

[translated, critically examined and annotated]

**A PRACTICAL GUIDE TO
BUDDHIST RIGHTEOUS LIVING
IN PURSUIT OF
NIRVANA**

Professor Dhammavihari Thera

Contents

Contents	1
Introduction	1
CHAPTER I Yamaka Vagga	3
CHAPTER II Appamāda Vagga	11
CHAPTER III Citta Vagga	16
CHAPTER IV Puppha Vagga	20
CHAPTER V Bāla Vagga	27
CHAPTER VI Paṇḍita Vagga	34
CHAPTER VII Arahanta Vagga	40
CHAPTER VIII Sahassa Vagga	43
CHAPTER IX Pāpa Vagga	51

Introduction

This study of the Dhammapada is undertaken for the guidance of the religious life of the Buddhist, both in this life here and in the lives hereafter. Viewed in its totality, the Dhammapada seems to have specific instructions

addressed at times to the Buddhists in general and at others to the Buddhist monk in particular. The *dhamma* as taught by the Buddha is for the dual purpose of learning and living [*pariyatti* and *paṭipatti*]. The mere reading or chanting of any part of it cannot and we are inclined to believe does not charge the listener with religiousness via the ear alone. The one who has heard, less or more, according to the Pali word *sutavā*, always implies the content of wisdom one has acquired through hearing. Note such usages as *assutavā*, i.e. one who has not heard or *bahussuto*, i.e. one who has heard much. The content of the *dhamma* must reach the head and heart of the listener, no matter whether it is through the ear as it did in the ancient days of much hearing [*bāhusacca*] or via the more sophisticated CDs and DVDs of today. Mere recording via the ear, as in a cassette-recorder, does not suffice.

Via one's head and one's heart, moderating one's emotions and one's judgement, the *dhamma* must get rendered into the new dimension of perfect action, the word *sucaritaṃ*, in our opinion, being used here as an adverb than an adjective [*dhammaṃ care sucaritaṃ na naṃ ducaritaṃ care*. Dh. v.169]. The *dhamma* and the one who lives under its guidance, i.e. *dhamma-cārī* must converge in one. The *dhamma* safeguards the life of humans as they live in accordance with it.

In our Buddhist texts this phenomenon is recorded in this axiomatic statement as *dhammo have rakkhati dhamma-cāriṃ* in the Theragatha [Thag, v. 303]. We advise you here not to misread the last word in the text as *dhammacāri*, as is often done in Sri Lanka, both by eminent monks and laymen. It must carry the nasal *-ṃ* at the end, implying that it is the accusative singular form. The word *dhamma*, with *dhammo* in the nominative case as the subject means 'the *dhamma* safeguards him who lives in accordance with the *dhamma*'. Thus *dhammacāriṃ* has necessarily to be in the accusative case.

As for the Dhammapada as a piece of Buddhist literature, fail not to note its authenticity and its being considered an early work. It is recognized as being included in a collection called the Khuddaka Gantha [See DA.I.15] which, without

any doubt, came to be recited at the First Buddhist Council, under the title Khuddaka Nikaya [*etena upāyena pañca'pi nikāye pucchi*, as is recorded at Cullavagga XI. Vin.II. 287].

In Buddhism's outward journey into foreign lands outside India, particularly in the direction of China through Central Asia, the Dhammapada appears to have gained tremendous importance as a handy manual of Buddhism. Well before reaching China in the first century A.D., it got translated into several Central Asian dialects like Kothanese. In China, we hear of 4 translations of the Dhammapada into Chinese within a very brief period.

While producing this edition of the Dhammapada, I have specially kept in mind, in the first instance, the reader who wishes to acquire a readably good accurate translation of the text, free from the numerous unpardonable errors of translation and interpretation known to exist in the Sri Lankan Sinhala and English Dhammapada texts as well as those we now discover to exist in Burmese texts as well, and that with a bewildering degree of similarity and identity. These errors, we emphatically maintain, lead to a wild alienation of the original Buddhist spiritual ideology.

Having been by now a teacher of Buddhism and the Pali language for nearly fifty years of my life, I also wish to impart to the reader of this book a little bit of the joy of knowing Pali while pursuing studies on Buddhism. Note a few instances like *tathāgate saddham paṭilabhati*, *ekāsana-bhojanaṃ bhunjāmi* and *yathābhatam nikkhitto evam niraye*.

CHAPTER I

Yamaka Vagga

1. *Mano-pubbarigamā dhammā*
mano-seṭṭhā mano-mayā
manasā ce paduṭṭhena
bhāsati vā karoti vā

*tato naṃ dukkhaṃ anveti
cakkam'va vahato padaṃ.*

2. *Mano-pubbaṅgamā dhammā
mano-setthā mano-mayā
manasā ce pasannena
bhāsati vā karoti vā
tato naṃ sukhaṃ anveti
chāyā'va anapāyinī.*

Ch. I. vv. 1-2

Translation

Raw material for our thought processes is provided by the mind. They are governed by the mind. They are constructed in the mind. If one speaks or acts with a mind polluted through anger, painful consequences will invariably follow like the wheel that follows the foot of the ox that draws the vehicle.

Raw material for our thought processes is provided by the mind. They are governed by the mind. They are constructed in the mind. If one speaks or acts with a mind that is delightful, comforting consequences will invariably follow like the shadow that parts not from the body.



3. *Akkocchi maṃ avadhi maṃ
ajini maṃ ahāsi me.
Ye taṃ upanayhanti
veraṃ tesaṃ na sammati.*

4. *Akkocchi maṃ avadhi maṃ*

*ajini maṃ ahāsi me.
Ye taṃ na upanayhanti
veraṃ tesū'pasammati.*

Ch. I. vv. 3-4

Translation

He abused me. He attacked me. He gained victory over me. He dispossessed me of my belongings. The enmity of those who harbor such thoughts will never cease.

He abused me. He attacked me. He gained victory over me. He dispossessed me of my belongings. The enmity of those who do not harbor such thoughts will indeed cease.

Note: These four verses which deal with anger, retaliation and revenge are of tremendous importance in the regulation and correction of our behavioral pattern of action and reaction which are of special interest in the domain of *kamma*. They provide adequate warning against the possible corruption of our minds in the direction of evil [*manasā ce paduṭṭhena*], leading to disastrous consequences.



5. *Na hi verena verāni
sammantī 'dha kudācanaṃ.
Averena ca sammantī
esa dhammo sanantano.*

6. *Pare ca na vijānanti
mayāṃ ettha yamāmase.
Ye ca tattha vijānanti
tato sammantī medhaga.*

Ch.I. vv. 5-6

Translation:

In this world, enmities never come to an end through continued hatred. It is through non-hatred or love alone that enmities cease. This is an eternal teaching [*esa dhammo sanantano*].

These others do not realize that we perish in this [process of quarreling]. In that some know it to be so, their quarrels cease to be.

Note: In the world today, power blocks are emerging like mushrooms everywhere, threatening the survival of man on earth. Attempts are made everywhere to claim that these misanthropists are backed by heavenly powers above. Increase of economic strength [no matter acquired through whatever means, foul or fair], and accompanying technical and industrial development, are enabling small and minority ethnic and religious groups in diverse parts of the world, backed by fellow fighters with similar interests, to challenge inoffensive groups to war, raking up fictitious enmities of old times. It is time for the world at large to return to sanity. The writing on the wall is not yet seen.



7. *Subhānupassim viharantaṃ*
indriyesu asaṃvutaṃ
bhojanamhi ca amattaññuṃ
kusītaṃ hīna-vīriyaṃ
taṃ ve pasahati Māro
vāto rukkhamaṃ'va dubbalaṃ.

8. *Asubhānupassim viharantaṃ*
indriyesu susaṃvutaṃ
bhojanamhi ca mattaññuṃ
saddhaṃ āraddha-vīriyaṃ
taṃ ve nappasahati Māro

vāto selam'va pabbataṃ.

Ch. I. vv. 7-8

Translation

He who lives seeing wholesomeness in everything and everywhere, unguarded with regard to sense faculties, knowing not the limits of eating, lazy in habit and devoid of energetic application, such a person Mara overpowers as does the wind a weak tree.

He who lives seeing adequately the unwholesomeness in everything, guarded with regard to sense faculties, knowing well the limits of eating, full of trust within himself and possessing energetic application, such a person Mara could never overpower like the wind a solid rock.



9. *Anikkasāvo kāsāvaṃ
yo vatthaṃ paridahessati
apeto damasaccena
na so kāsāvaṃ arahati.*

10. *Yo ca vantakasāv' assa
silesu susamāhito
upeto damasaccena
sa ve kāsāvamarahati.*

Ch. I. vv. 9-10

Translation

Whosoever, without being freed of defiling traits of character, and bereft of self-restraint and truthfulness, dons the dyed robe [*kāsāvaṃ vatthaṃ*: this does not mean 'yellow robe'], such a one deserves not the dyed robe.

Whosoever is freed of defiling traits of character, is well disciplined under precepts of good morality, and is endowed with self-restraint and truthfulness, such a one well deserves the dyed robe.

Note: These two verses indicate an essentially strict monastic requirement, reflecting as to who deserves to remain as monks within the order. These are to be viewed as presenting a self-operative law of expulsion of the unworthy and fake ones from the membership of the monastic community.



11. Asāre sāra-matino

sāre c'āsāra-dassino
te sāraṃ n'ādhigacchanti
micchā-saṅkappa-gocarā.

12. Sārañca sārato ñatvā

asārañca asārato
te sāraṃ adhigacchanti
sammā-saṅkappa-gocarā.

Ch. I. vv.11-12.

Translation

Those who look upon the worthless as being worthy, and view what is worthy as being worthless, such persons never reach or get at what is worthy, being victims of incorrect thinking.

Those who look upon what is worthy as being worthy, and view what is worthless as being worthless, such persons indeed reach or get at what is worthy, being endowed with correct thinking.



13. *Yathā'gāraṃ ducchannaṃ
vuṭṭhi samativijjhati
evaṃ abhāvitaṃ cittaṃ
rāgo samativijjhati.*

14. *Yathā'gāraṃ succhannaṃ
vuṭṭhi na samativijjhati
evaṃ subhāvitaṃ cittaṃ
rāgo na samativijjhati.*

Ch.I.vv.13-14

Translation

Just as rain easily pours into an ill-tatched-house, so do lustful thoughts penetrate into an uncultivated mind.

Just as rain does not easily pour into a well-tatched-house, so do lustful thoughts never penetrate into a well-cultivated mind.



15. *Idha socati pecca socati
pāpa-kārī ubhayattha socati.
So socati so vihaññati
disvā kamma-kilīṭṭhaṃ attano.*

16. *Idha modati pecca modati
kata-puñño ubhayattha modati.
So modati so pamodati
disvā kamma-visuddhiṃ attano.*

17. *Idha tappati pecca tappati*
pāpa-kārī ubhayattha tappati
pāpaṃ me katan'ti tappati
bhiyyo tappati duggatiṃ gato

18. *Idha nandati pecca nandati*
kata-puñño ubhayattha nandati.
puññaṃ me katan 'ti nandati
bhiyyo nandati suggatiṃ gato.

Ch.I. vv. 15-18

Translation

The evil-doer grieves here, he grieves hereafter. He grieves in both worlds. He grieves, he is vexed, seeing the evil of his own deeds.

The doer of good deeds rejoices here, he rejoices hereafter. He who has done good rejoices in both worlds. He rejoices and is exceedingly joyous, seeing the purity of his own deeds.

The evil-doer comes to suffer here, he comes to suffer hereafter. He suffers, realizing that he has done evil. He suffers a great deal, having fallen into a state of woe.

The doer of good deeds is joyous here, he is joyous hereafter. He who has done good deeds is joyous in both worlds. Having gone over to a blissful state, he is extremely joyous, realizing that he has done good deeds.

Note: These two sets of verses, i.e. Nos. 15 & 16 and 17 & 18 of the Dhammapada, repeat more or less the same idea. that while the evil-doer has to grieve both here and hereafter over the evil he has done, the doer of good rejoices in both worlds.



19. *Bahum'pi ce sahitaṃ bhāsamāno
na takkaro hoti naro pamatto
gopo'va gāvo gaṇayaṃ paresaṃ
na bhāgavā sāmāññaṃ hoti.*

20. *Appam'pi ce sahitaṃ bhāsamāno
dhammassa hoti anudhamma-cāri
rāgañ ca dosañ ca pahāya mohaṃ
sammappajāno suvimutta-citto
anupādiyāno idha vā huraṃm vā
sa bhāgavā sāmāññaṃ hoti.*

Ch.I. vv.19-20

Translation

Although one recites a great deal of the scriptures, through his own negligence practices none of it. Like unto a cowherd who only counts the heads of cattle which belong to others, he does not become a worthy member of recluse-ship.

Although one recites only a little of the scriptures, if he lives well in accordance with the *dhamma*, such a person gets rid of his lust, hatred and delusion. Being endowed with understanding and being liberated in one's mind, he grasps nothing here or elsewhere. Such a one becomes a worthy member of recluse-ship.

CHAPTER II

Appamāda Vagga

21. *Appamādo amata-padaṃ
pamādo maccuno padaṃ
appamattā na mīyanti
ye pamattā yathā matā.*

22. *Etaṃ viśesato ñatvā*
appamādamhi paṇḍitā
appamāde pamodanti
ariyānaṃ gocare ratā.

23. *Te jhāyino sātatikā*
niccaṃ daḷha-parakkamā
phusanti dhīrā nibbānaṃ
yogakkhemaṃ anuttaraṃ.

Ch.II. vv. 1-3

Translation

Heedfulness is the path to deathlessness. Heedlessness is the path to death. Those who are heedful do never die. The heedless are as if they were already dead.

The wise, knowing this well about heedfulness, delight in being heedful. They are rejoicing in the realm of the worthy ones.

They who are meditatively [i.e. with judgemental heedfulness] engaged all the time, and are constantly endowed with firm resolve, those wise persons experience the blissful state of Nibbana which lies beyond all bonds.



24. *Uṭṭhānavato satimato*
suc-ikammaṃ nisamma-kāriṇo
saññatassa ca dhamma-jīvino
appamattassa yaso'bhivaḍḍhati.

25. *Uṭṭhānen'appamādena*
samyamena damena ca
dīpaṃ kayirātha medhāvī

yaṃ ogho n'ābhikīraṭi.

Ch.II. vv. 4-5

Translation

One who is ever striving and is mindful, and is pure and diligent in his activities, and being endowed with restraint, lives in accordance with the *dhamma*, of such a one who is constantly heedful, his fame and glory will ever be on the increase.

A wise person shall, with energetic striving and heedfulness, with caution and self-restraint, secure for himself an island which no flood will ever wash away.

Note: It must be pointed out here that the word *dīpa* in the above verse No. 23 means none other than an island as the context *yaṃ ogho nā'bhikīraṭi* [= which no flood will wash away] indicates. In other contexts too, like *atta-dīpa* and *dhamma-dīpa* in the Mahaparinibbana Sutta [DN.II.100], the word *dīpa* means an island as a place of security or firm foothold and by no means a lamp.



26. *Pamādaṃ anuyuñjanti*

bālā dummedhino janā

Appamādaṃ pasamsanti

dhanaṃ seṭṭhaṃ 'va rakkhati.

27. *Mā pamādaṃ anuyuñjītha*

mā kāma-rati-santhavaṃ

Appamatto hi jhāyanto

pappoti vipulaṃ sukhaṃ.

Ch.II. vv. 6-7

Translation

Ignorant and unwise persons indulge in heedlessness. The wise speak in praise of heedfulness, guarding it like a priced treasure.

Let no one indulge in heedlessness, nor indulge in the gratification of sensual pleasures. Being diligently meditative, one does attain great happiness.



28. Pamādaṃ appamādena

*yadā nudati paṇḍito
paññā-pasādaṃ āruyha
asoko sokiniṃ pajam
pabbataṭṭho 'va bhummaṭṭhe
dhīro bāle avekkhati.*

29. Appamatto pamattesu

*suttetu bahu-jāgaro
abalassaṃ 'va sīghasso
hitvā yāti sumedhaso.*

Ch.II. vv. 8 -9

Translation

When a wise person dispels his heedlessness with heedfulness, that triumphant person ascends the storied-mansion of wisdom. He, like a man on a mountain top, himself freed of grief, sees the grieving people on the ground below.

The wise person, himself being heedful in the midst of those who are heedless, being wide awake in the midst of those who are fast asleep, goes past by passing others like a fast horse a weaker one.



30. *Appamādena Maghavā
devānaṃ setthatam gato.
Appamādam pasamsanti.
Pamādo garahito sadā.*

31. *Appamāda-rato bhikkhu
pamāde bhaya-dassivā
samyojanam anuṃ thūlam
dahaṃ aggīva gacchati.*

32. *Appamāda-rato bhikhu
pamāde bhaya-dassivā
abhabbo parihānāya
nibbānass'eva santike.*

Ch.II. vv. 10-12

Translation

A youth named Maghavan, through his heedfulness, reached the highest state among the celestial beings above. They speak in praise of heedfulness. Heedlessness is ever despised.

The monk who delights in heedfulness and sees danger in heedlessness moves through life like a fire, burning away all fetters, both great and small.

The monk who delights in heedfulness and sees danger in heedlessness is incapable of decline. He is in the vicinity of Nibbana.

Note: Verse 28. Check the Khotanese and Chinese Dhammapadas for the authenticity of this verse with this alleged elevation of Maghavan.

Verses 29 & 30 make specific references to monastic life.

CHAPTER III

Citta Vagga

33. *Phandanam capalam cittam*

durakkham dunnivārayam

ujum karoti medhāvī

usukāro 'va tejanam.

34. *Vārijo 'va thale khitto*

okamokata-ubbhato

pariphandati 'dam cittam

māra-dheyam pahātave.

Ch. III. vv. 1-2

Translation

A wise person straitens [i.e. corrects the behavior pattern of] his mind which is flickering and fickle and which is difficult to guard and restrain as does an arrow-maker straitens an arrow.

Like a fish taken out of its watery abode and thrown on dry land, even so does this mind tremble when called upon to abandon Mara's domain [i.e. to get out of the realm of Samsāric continuance].

Note: In verse No. 30, we take the word *pahātave* to be an infinitive, made up of the prefix *pa +* added to the root *hā / jahāti* to abandon, very much like *pajahitum* and not as a gerundive *pahātabba*.



35. *Dunniggahassa lahuno*

yattha-kāma-nipātino

cittassa damatho sādhu.

Cittam dantam sukhāvaham.

36. *Sududdasaṃ sunipunaṃ
yattha-kāma-nipātinaṃ
cittaṃ rakkhetha medhāvi.
Cittaṃ guttaṃ sukhāvahaṃ.*

Ch.III, vv. 3-4

Translation

Restraining of the mind which is difficult to grasp, which is buoyant and is swift in movement and lies in wherever it chooses, yields good results. A well restrained mind brings happiness.

A wise person should keep watch over his mind which is extremely difficult to perceive, is subtle and lies in wherever it chooses. A guarded mind brings happiness.

Note: It is worth noting here that these two verses accord very well with the spirit of what has been said in Ch.I. verses 1 & 2 that one should watch over the nature of one's mind when in action, whether it is polluted and contaminated with anger [*manasā ce paduṭṭhena*] or maintains a state of pleasantness [*manasā ce pasannena*].



37. *Dūraṅgamaṃ ekacaraṃ
asaṅgamaṃ guhāsayaṃ
ye cittaṃ samyamesanti
mokkhanti mārabandhanā.*

38. *Anavaṭṭhita-cittassa
saddhammaṃ avijānato
pariplava-pasādassa
paññā na paripūrati.*

39. *Anavassuta-cittassa*
ananvāhata-cetaso
puñña-pāpa-pahīnassa
natthi jāgarato bhayaṃ.

Ch.III. vv. 5-7

Translation

Those who take control over their mind which travels afar, wandering all alone, bodiless and lying hidden in a cavern, such persons free themselves from the bonds of Mara.

He whose mind is not well established. who knows not the true doctrine, whose faith is fickle and unsteady, the wisdom of such a one never gets perfected.

He whose mind is not polluted, is not overpowered by evil thoughts, who is got beyond notions of accumulating merit and demerit, such a one who is fully awake has no source of fear at all.

Note: Do not fail to observe here the recurrent stress on the need to watch over the nature of one's mind when one is in action. This is the primary requirement of Buddhist religious culture, of `being good' than `doing good'.



40. *Kumbhūpamaṃ kāyaṃ imaṃ viditvā*
nagarūpamaṃ cittaṃ idaṃ ṭhapetvā
yodhetha Māraṃ paññāyudhena.
Jitañ ca rakkhe anivesano siyā.

41. *Aciraṃ vat'ayaṃ kāyo*
pathaviṃ adhisessati
chuddho apeta-viññāṇo

niratthaṃ ' va kaliṅgaram.

Ch. III. vv. 8-9

Translation

Looking upon this body to be comparable to a pot, and viewing this mind to be comparable to a city, one should, with the weapon of one's wisdom, engage in battle with Mara, One should consolidate what one has conquered. One should not choose to take up residence therein.

Ere long, this body will lie on the ground, discarded and devoid of consciousness, comparable to an unwanted log of wood.

Note: Verse No. 38 attempts to correct one's attitude to what one believes to be one's self which is no more than the physical and the psychic components of one's body and mind or the totality of *nāma-rūpa*. The Suttanipata explodes this heresy of appropriation or self-claim [*mamāyitaṃ*] and says that in its absence there is no cause whatsoever for any one to grieve in terms of what really does not exist or *asatā* [*sabbaso nāma-rūpasmiṃ yassa natthi mamāyitaṃ asatā ca na socati*. Sn. v. 950]. Forget not the role of one's physical body only to serve as a temporary residence over which one has no proprietary rights of ownership or *mamāyana*.

The ideas of the reality of death portrayed in verse No. 39 is more vividly brought out at SN. III. 143 as *apaviddho tadā seti parabhattaṃ acetanaṃ* = discarded one lies in death, to be moved only by others.



42. *Diso disaṃ yaṃ taṃ kayirā*

verī vā pana verinaṃ

micchā panihitaṃ cittaṃ

pāpiyo naṃ tato kare.

43. *Na taṃ mātā pitā kayirā
 aññe vā pi ca ñātakā
 sammā paṇihitaṃ cittaṃ
 seyyaso naṃ tato kare.*

Ch.III. vv. 10-11

Translation

Whatever one does to another whom one hates or whatever one does to another whom one considers to be one's enemy, a mind set on evil does far greater harm than that.

Neither one's mother nor one's father, not even one's relations, can do any one so much good as does a mind which is well established. It does him far greater good.

Note: Do not fail to take notice of the above emphasis which Buddhism lays on self-correction for success in worldly life here and now as well as for one's final liberation from all ills of Samsaric continuance. The pointed stress is on the absence in Buddhism of any external power or persons above or divinely appointed agents on earth for such tasks [not forgetting *attāṇo loko anabhissaro* of the Ratṭhapāla Sutta of the Majjhima Nikaya. MN. II. 68].

CHAPTER IV

Puppha Vagga

44. *Ko imaṃ paṭhavim vijessati
 yama-lokañ ca imaṃ sadevakaṃ.
 Ko dhammapadaṃ sudesitaṃ
 kusalo puppham iva pacesati.*

45. *Sekho paṭhaviṃ vijessati
 yama-lokañ ca imaṃ sadevakaṃ.*

*Sekho dhammapadaṃ sudesitaṃ
kusalo puppham iva paccassati.*

Ch. IV. vv. 1-2

Translation

Who will triumph over [get beyond] this earthly existence [*paṭhavim*], together with the realm of Yama [i.e. realms beyond our living world], including that of celestial beings? Who will make good use [i.e. profitably utilize] the well-taught way of the *dhamma* [*dhamma-padaṃ*] like a clever person gathering flowers?

A disciple who is already embarked on the path of training [*sekho*] will triumph over [get beyond] this earthly existence [*paṭhavim*], together with the realm of Yama [i.e. realms beyond our living world], including that of celestial beings? He will make good use [i.e. profitably utilize] the well-taught way of the *dhamma*, like a clever person gathering flowers.

Note: These two verses seem to imply the transcendence of the mortal from the mundane or *lokiya* to the *lokuttara* [i.e. transcendental state of Nirvana], This is achieved via the Buddhist way of culture of undergoing training [i.e. having embarked on the path of training or being a *sekha*].



*46. Pheṇūpamaṃ kāyaṃ imaṃ veditvā
marīcidhammaṃ abhisambhūdhāno
chetvāna Mārassa SApupphakāni / PApupphakāni?
adassanaṃ Maccurājassa gacche.*

*47. Pupphāni h'eva pacinantam
byāsatta-manasaṃ naram
suttaṃ gāmaṃ mah'ogho'va
Maccu ādāya gacchati.*

48. *Pupphāni h'eva pacinantam
byāsatta-manasam naram
atittam eva kāmesu
antako kurute vasam.*

Ch. IV. vv. 3-5

Translation

Knowing this body to be like foam and viewing it as a mirage, one should shatter the flower darts of the Lord of Death [i.e. enticements of the world], and get out of his sight, i.e. get beyond the reach of death or attain immortality [or deathlessness in Nirvana in not being born again].

Death snatches away the person whose mind is scattered, being set everywhere like one who is gathering flowers. It is in a process comparable to a great flood sweeping away a sleeping village.

Death brings under its sway the person whose mind is scattered, being set everywhere like one who is picking flowers, and who is in a state of discontent with regard to the enjoyment of sensory pleasures.

Note: We consider these three verses to be driving home vividly a very vital point of Buddhist doctrine, namely that the sensory gratification of humans, rejoicing in their worldly living and their consequent *Samsāric* continuance, is subject to the not very pleasant prospect of recurrent death over and over again.



49. *Yathā' pi bhamaro puppham
vaṇṇavantam aheṭṭhayam
paleti rasamm ādāya
evam gāme munī care.*

Ch. IV. v. 6

Translation

Just as a honey-bee gathers the pollen out of a beautiful flower, without causing any damage to it, so should a monk go about in the village [on which he depends for his four-fold requisites].

Note: It is to be noted that this verse turns out to be a strict injunction of monastic discipline for the maintenance of harmonious relationships between the monks and the lay community, without causing any economic strain on the latter, by pointedly asking this and that.



50. *Na paresaṃ vilomāni
na paresaṃ katā'kataṃ
attano 'va avekkheyya
katāni akatāni ca.*

51. *Yathā 'pi ruciraṃ pupphaṃ
vaṇṇavantaṃ agandhakaṃ
evaṃ subhāsītā vācā
aphalā hoti akubbato.*

52. *Yathā 'pi ruciraṃ pupphaṃ
vaṇṇavantaṃ sugandhakaṃ
evaṃ subhāsītā vācā
saphalā hoti sakubbato.*

53. *Yathā 'pi puppha-rāsimhā
kayirā mālā guṇe bahū
evaṃ jātena maccena
kattabbaṃ kusalaṃ bahuṃ.*

Translation

Let not one probe into others' shortcomings as to what they have done or not done . Let one search into one's own failings as to what he himself has done or failed to do.

Like unto a delightful flower which is colorful but lacks in fragrance, so are well-uttered words of one who never puts them into practice.

Like unto a delightful flower which is colorful and at the same time rich in fragrance, so are well-uttered words of one who always puts them into practice.

Just as one makes many garlands [i.e. strings of flowers] out of a vast collection of flowers, so should many efficient deeds or *kusalam bahum* [i.e. behavioral changes which are contributory to Nirvanic release] be done by every *Samsaric* being born into life [*evam jātena maccena*].

Note: These verses clearly indicate, without any hesitation, the self-searching and self-correcting attitude of Buddhism [*attanā'va avekkheyya*] to the disciple, monk or layman, who is in search of his release from *Samsāric* suffering in the attainment of Nirvana. It is emphasized here that in Buddhism, religious goodness has to be undoubtedly internalized. Good words have a religious relevance only in being rendered into good action [*evam subhāsītā vācā saphalā hoti pakubbato*].



54. *Na puppha-gandho paṭivātaṃ eti
na candanaṃ tagara-mallikā vā.
Satañ ca gandho paṭivātaṃ eti
Sabbā disā sappuriso pavāti.*

55. *Candanaṃ tagaraṃ vā' pi
uppalaṃ atha vassikī*

*etesam gandha-jātānaṃ
sīla-gandho anuttaro.*

56. *Appamatto ayaṃ gandho
ya 'yaṃ tagara-candani.
Yo ca sīlavataṃ gandho
Vāti devesu uttamo.*

Ch. IV. vv. 11-13

Translation

The fragrance of flowers does not blow against the wind: not the fragrance of sandal, *tagara* or jasmine. The fragrance of the virtuous does blow against the wind. The fragrance of good persons pervades all directions.

The fragrance of virtue reigns supreme among all kinds of perfume like Sandal, *Tagara*, the water lily and Jasmine.

The fragrance of *Tagara* and Sandal is so much less when compared with the fragrance of the virtuous which blows supreme even amidst the celestial beings.

Note: Miss not this delightful presentation in these verses of the basic significance of *sīla* or moral goodness in the life of the Buddhist, monk or layman. The Indians, thousands of years before the emergence of the technically and scientifically developed world of to-day, had known the best they could derive out of nature in whose lap they were nurtured. They received the best by way of food, direct from nature, without having first to feed animals with grain grown by man and eat their flesh afterwards. Equally well, they knew the possibility of obtaining luxuries of life like perfumes from nature, from flowers, plants and even minerals. They even had enough sensitivity to grade the quality of different perfumes. They were also courageous enough to place *sīla* as an item of religious culture well above all others.



57. *Tesaṃ sampanna-sīlānaṃ
appamāda-vihāriṇaṃ
sammadaññā-vimuttānaṃ
Māro maggaṃ na vindati.*

58. *Yathā saṅkhāradhānasmiṃ
ujjhitasmiṃ mahāpathe
padumaṃ tattha jāyetha
sucigandhaṃ manoramaṃ.*

59. *Evaṃ saṅkhāra-bhūtesu
andhabhūte puthujane
atirocati paññāya
sammā-sambuddha-sāvako.*

Ch. IV. vv. 14-16

Translation

Mara shall not trace the path of those who are endowed with moral goodness [*sīla*], and live diligently alert and are liberated through perfect wisdom.

Even as a delightful lotus of pure fragrance springs amidst a pile of rubbish heaped up on the high way -

So does a disciple of the Fully-Enlightened Buddha, with his perfect wisdom, outshine the deluded [blind] world-lings.

Note: The reference to Mara in the first verse can mean either that liberated ones are no more subject to birth and death [i.e. no more within the realm of *maccu* Mara] or are beyond moral corruption [i.e. *kilesa mara*].

CHAPTER V

Bāla Vagga

60. *Dīghā jāgarato ratti.*

Dīghaṃ santassa yojanaṃ.

Dīgho bālānaṃ samsāro

saddhammaṃ avijānataṃ.

61. *Carañ ce nādhigaccheyya*

seyyaṃ sadisaṃ attano

ekacariyaṃ daḷhaṃ kayirā.

Natthi bāle sahāyatā.

62. *Puttā m'atthi dhanaṃ atthi*

iti bālo vihaññati.

Attā hi attano natthi.

Kuto puttā kuto dhanaṃ.

Ch. V. vv. 1-3

Translation

To the one who keeps awake, the night is long. To the one who is weary, the length of a *yojana* is long. To the ignorant who know not the true doctrine, *Samsāra* is long.

During one's wanderings, if one does not come across another who is one's equal or one's superior, let him consolidate his position of being alone. There should be no companionship with an inferior.

An unwise person wearies himself, boasting about his possession of children and his possession of wealth. Even one's own self does not belong to one self. Whence children and whence wealth?

Note: In Buddhism, answers to our problems in life are not far to seek. The problems are invariable situations into which we let ourselves slip through our

own ignorance and our lack of judgement. An awareness of the impermanence of things of the world [*anicca*], comprehension of the consequent sense of grief over this change, loss and deprivation [*dukkha*], and a grasp of the voidness or emptiness of our own groundless belief in an enduring self, with a sense of command as I [*ahaṃ-kāra*] or a possessor as mine [*mamiṃ-kāra*] which is the true meaning of the teaching of *anatta* or selflessness should lead to the elimination of distress and grief the humans create for themselves.

Yet another word about companionship with incompatible, and therefore unsuitable associates [*natthi bāle sahāyatā*] indicated above. This is the same idea as expressed in the Mangala Sutta [Sn. v. 259] under *asevanā ca bālānaṃ*, indicating the possible moral contamination and degradation that could come about by being dragged down to lower levels of unseemly behavior by ill-chosen friends. This is specially ear-marked as an area of peer-pressure, very specially to the younger, as well as to the older of both sexes, which can be a serious source of social putrefaction [*upalepa-bhayā dhīro neva pāpa-sakhā siyā*]. This is not to be misunderstood as an ill-chosen concept of social boycott. Far from it. It stresses, on the other hand, the extremely cautious need for self-immunization against possibly disastrous and not easily-detected infections. This is where serious and sensible counseling by caring parents as well as equally magnanimous elders and friends is very much needed.



63. *Yo bālo maññati bālyam*

paṇḍīto vā' pi tena so.

Bālo ca paṇḍīta-mānī

sa ve bālo 'ti vuccati.

64. *Yāva-jīvam ' pi ce bālo*

paṇḍītaṃ payirupāsati

*na so dhammaṃ vijānāti
dabbī sūpa-rasaṃ yathā.*

65. *Muhuttam api ce viññū
paṇḍitaṃ payirupāsati
khippaṃ dhammaṃ vijānāti
jivhā sūpa-rasaṃ yathā.*

Ch.V. vv 4-6

Translation.

The unwise one who is aware of his lack of wisdom does thereby become a wise one. But the unwise one who believes himself to be wise does, on that account, come to be reckoned a fool.

An unwise one, even if he associates a wise person all his life, shall never come to know the true *dhamma* like the spoon that shall never know the taste of curries [it cooks].

If a wise person associates a learned one even for a brief moment, he would soon learn the true *dhamma* like one's tongue the taste of curries.

Note: A sharp reminder with regard to the need to know the limits of one's knowledge and wisdom. Also the need to depend on reliable resource personnel.



66. *Caranti bālā dummedhā
amitten' eva attanā
karontā pāpakaṃ kammaṃ
yaṃ hoti kaṭuka-pphalaṃ.*

67. *Na taṃ kammaṃ kataṃ sādhu
yaṃ katvā anutappati*

*yassa assu-mukho rodaṃ
vipākaṃ paṭisevati.*

68. *Tañ ca kammaṃ kataṃ sādhu
yaṃ katvā n' anutappati
yassa patīto sumano
vipākaṃ paṭisevati.*

69. *Madhū 'va maññati bālo
yāva pāpaṃ na paccati.
Yadā ca paccati pāpaṃ
atha bālo dukkhaṃ nigacchati.*

Ch. V. vv. 7-10

Translation

Unwise ignorant people, while committing evil deeds which bring about painful consequences. go about being hostile and enemical to themselves.

Such a deed, having done which one has to grieve, and has to suffer the consequences lamenting, with tears in one's eyes, is indeed not an act well done.

Such a deed, having done which one has not to grieve, but does face the consequences joyously with delight in one's heart, is indeed an act well done.

As long as an evil deed does not bring forth its consequences, a fool looks upon it as being sweet as honey. But when it does come to bear fruit, the fool has to face its bitter consequences.

Note: These verses seem to be ominously true in the present age when both social and political philosophies which are being globally brandished about seem to be challenging the inherited religious values of right and wrong, of what is proper and improper, and what is decent and indecent. Men, women and children of all ages seem to be globally joining in the fray and being swallowed up, totally unaware of the disaster.

Political decisions and judgements of world powers in recent years, and chemical and industrial productions in the developed and developing countries of the advanced scientific age, both in the east and the west, all calamitously prove the truth of the above observations. In every quarter, evil is being defended all the time on stupefying grounds of expediency, under the cover of progress, success and development, vociferously coupled with modernity.



70. *Māse māse kusaggena
bālo bhuñjetha bhojanaṃ.
Na so saṅkhata-dhammānaṃ
kalaṃ agghati solasiṃ.*

71. *Na hi pāpaṃ kataṃ kammaṃ
sajju khīraṃ 'va muccati.
Dahantaṃ bālam anveti
bhasma-cchanno 'va pāvako.*

72. *Yāva'd eva anattāya
ñattaṃ bālassa jāyate.
Hanti bālassa sukkaṃsaṃ
muddhaṃ assa nipātayaṃ.*

Ch. V. vv. 11-13

Translation

An unwise person consumes food only once every month, eating only what can be contained on the tip of a blade of grass. Nevertheless, he is not worth even one sixteenth of persons who have comprehended the *dhamma*.

An evil deed done does not bring forth consequences immediately as does milk which curdles instantly. It hounds the evil-doer, consuming him, like the fire

hidden beneath the ashes.

The acquired learning or knowledge of an unwise person stands only to bring about his ruin. It destroys whatever is good in his life, tearing him down from the very top.

Note: Verse No.1 throws an open challenge, in the true spirit of Buddhism, at ritualistic purity sponsored via religious observances. Reduction of food consumed or fasting in itself, apart from the psycho-ethical development it brings about, is not deemed a religious virtue in Buddhist spiritual culture. These would be frowned upon as *sīla-bbata* in Buddhist teachings. The primary concern of fasting should be the fostering of the spirit of *nekkhamma*, i.e. renunciation of or abstinence from which is an initial and primary virtue to be acquired in the life of a Buddhist. This is implied by the presence of *nekkhamma saṅkappa* within the very second stage [i.e. *sammā saṅkappa*] of the Eightfold Path. The spirit of this psycho-ethical change in Buddhism which is aimed at cultural uplift of man reverberates very much in the modern psychological emphasis on 'delay gratification' which simply means arrest the frantic / fanatic chase after pleasure.

Verse No. 2 clarifies a very important issue in the Buddhist theory of *kamma* [Skt. *karman*]. A basic acceptance of Buddhism is the *Samsāric* continuance of human life through time and space. The effects of *kamma* persists through this rhythm of *Samsāric* continuance. The urgency of fruition of *kamma*, specially the bad ones for which expiation [*paṭisamvedana*] is a must, is said to depend on the gravity of the crime. Such crimes need to be paid for or expiated in this very life and are referred to as *diṭṭhadhamma-vedaniya*. The less offensive ones may be paid for in one's next life after death [*upapajja-vedaniya*] or in any life time in the course of one's *Samsāric* journeying [*aparā-pariya-vedaniya*]. In a statement ascribed to the Buddha himself, it is said that one shall not make an end of suffering, i.e. reach liberation in Nirvana, without paying off for the crimes committed [*appaṭisamviditvā*. See AN.V.292]. On the attainment of arahanthood, one is no more born again and therefore in the absence of a *Samsāric* being, the ill effects of his bad *kamma* come to be nullified [*kammam ahoṣi na vipāko*].



73. *Asataṃ bhāvanaṃ iccheyya
purekkhāraṇ ca bhikkhusu
āvāsesu ca issariyaṃ
pūjā para-kulesu ca.*

74. *Mam eva katam aññantu
gihī pabbajitā ubho
maṃ eva ativasā assu
kiccākiccesu kismi ci.
Iti bālassa saṅkappo.
Icchā māno ca vaḍḍhati.*

75. *Aññā hi lābhūpanisā
aññā nibbānagāminī.
Evaṃ etaṃ abhiññāya
bhikkhu Buddhassa sāvako
sakkāraṃ nābhinandeyya
vivekaṃ anubrūhaye.*

Ch. V. vv. 14 - 16

Translation

An unwise monk would yearn for adoration by unworthy persons and for the offer of precedence in the midst of fellow monks. He would look forward to being the overlord over monastic residences and long for acceptance by and offerings from even less intimate families.

Let both monks and laymen think that these things have been done by me. In whatever that has to be done let them be under my authority and command. This is how the unwise person thinks. His ambitions and arrogance keep increasing.

What brings about gain and profit is one thing. What leads to Nirvana is yet another. Realizing this, a disciple of the Buddha shall not delight in favors he receives. He shall promote being cut off [from the community].

Note: These verses seem to indicate a phase of decadence in the community life of the Buddhist Sangha. A rot seems to be appearing in the harmonious relations between the Sangha and the lay community. An unhealthy dominance of the monks over the laity is seen surfacing. Timely prescriptions towards correcting these are noted here.

CHAPTER VI

Paṇḍita Vagga

76. *Nidhīnaṃ 'va pavattāraṃ
yaṃ passe vajja-dassinaṃ
niggayha-vādiṃ medhāviṃ
tādisaṃ paṇḍitaṃ bhaje.
Tādisaṃ bhajamānassa
seyyo hoti na pāpiyo.*

77. *Ovadeyya'nusāseyya
asabbhā ca nivāraye.
Satañ ca so piyo hoti.
Asataṃ hoti appiyo.*

78. *Na bhaje pāpake mitte.
Na bhaje purisādhame.
Bhajetha mitte kalyāṇe.
Bhajetha purisuttame.*

Ch. VI. vv. 1-3

Translation

If one comes across a wise person who could, as it were, indicate where a treasure is, point out one's mistakes and make correct accusations [*vajja-dassinam*], one should establish contact with such a person of reliable judgement. If one does associate such a person, one certainly becomes better and not worse.

Let one offer good counsel and impart meaningful instruction. Let one ward off others from unwholesome patterns of behavior [*asabbhā*]. Such a one becomes lovable to persons of virtuous good nature and distasteful to persons of vicious character.

Let not one keep company with friends of vicious character, nor associate friends of evil disposition. Let one associate friends of wholesome character, friends who are reckoned as great among humans.

Note: These three verses of The Wise One or Paṇḍita Vagga give in brief what should constitute the virtues of a good friend whom one should diligently seek and look up to - a friend who would be an honest critic and an unfailing guide in one's life all the time. It should be the primary role of the friend to look out for any failings or shortcomings in the life of the other and courageously point them out to him with a view to correction. Advice and instruction should be the primary gifts of a friend to a friend, and his continuous endeavor to ward him off from evil [*asabbhā ca nivāraye*].

Shunning evil friends which is indicated here is an absolute must. It has a resonance with the Mangala Sutta's *asevanā ca bālānaṃ*. By no means does this breed an antisocial attitude as is gullibly imagined by some critics at times. It will always prove to be an unfailing antidote against contagious social contamination [*upalepabhayā dhīro neva pāpa-sakhā siyā?*] through indiscreet companionships which the young and the old, male and female contract in diverse places like schools and universities, joint work places, including even way-side 'bus halting places.



79. *Dhamma-pīti sukhaṃ seti
vippasannena cetasā.
Ariyappavedīte dhamme
sadā ramati paṇḍito.*

80. *Udakaṃ hi nayanti nettikā.
Usukārā namayanti tejanaṃ.
Dārūni namayanti tacchakā.
Attānaṃ damayanti paṇḍitā.*

81. *Selo yathā eka-ghano
vātena na samīrati
evaṃ nindā-pasaṃsāsu
na samiñjanti paṇḍitā.*

82. *Yathā 'pi rahado gambhīro
vippasanno anāvilo
evaṃ dhammāni sutvāna
vippasīdanti paṇḍitā.*

Ch. VI. vv. 4-7

Translation

He who finds delight in the *dhamma* dwells in peace with a clarified mind.
Such wise persons ever rejoice in the *dhamma* propounded by the worthy ones.

Irrigators lead water wherever they need. Fletchers [who make arrows] bend the shafts. Carpenters bend wood. The wise restrain themselves.

Just as a rock of solid density is not shaken by the wind, even so are wise persons not agitated by praise or blame.

Just as a deep lake which is clear and is not turbid, even so do wise persons reach perfect clarity of mind [*vippasīdanti*] on hearing the teachings of the *dhamma*.

Note: These verses teach us in graphic detail about the calm and composed mind which one can attain through self-mastery and instructions of the *dhamma*. This *dhamma* learning is not mere getting it into one's ear or *suṇāti* [as in *dhamma-savana* through a cassette, CD or a preacher].

It is not mere repetition of statements in Pali, praying for or wishing for certain states like *suvapat vemvā / vetvā* or *niduk vemvā / vetvā* as well-wishing either for oneself or for others. It has to be absorbed and lived, i.e. rendered into action, bringing about a change of attitude, as directed under *suṇātha dhāretha carātha dhamme*. *Pariyatti* must lead to *paṭipatti* or practice or rendering into action. This alone leads to the final result of conviction or comprehension in *paṭivedha*. The final success and consequent comfort and bliss of religion lies therein.



83. *Sabbattha ve sappurisā cajanti.*

Na kāmakāmā lapayanti santo.

Sukhena phuṭṭhā atha vā dukhena

na uccāvacaṃ paṇḍitā dassayanti.

84. *Na atta-hetu na parassa hetu*

na puttaṃ icche na dhanaṃ na raṭṭhaṃ.

Na iccheyya adhammena samiddhiṃ attano.

Sa sīlavā paññavā dhammiko siyā.

85. *Appakā te manussesu*

ye janā pāra-gāmino.

*Athā'yaṃ itarā pajā
tīram evā 'nudhāvati.*

86. *Ye ca kho sammad-akkhāte
dhamme dhammā' nuvattino
te janā pāraṃ essanti
maccudheyyaṃ suduttaraṃ.*

Ch. VI.vv. 8-11

Translation

Everywhere do people of virtue give up their desires. Such people who have reached tranquility of mind prattle not in search of sensual pleasures. Wise people, whether endowed with happiness or afflicted with unhappiness, show no elation or dejection.

Neither for one's sake nor for the sake of another should one wish for children [*puttaṃ*], wealth nor a kingdom. One should not wish for one's prosperity [*samiddhim*] through unfair means [*adhammena*]. Such a person would indeed be virtuous, wise and righteous.

Amongst men, few are they who get to better states [of existence] beyond this. The rest of these humans keep running along this side of the bank.

Those others who live in accordance with the well expounded *dhamma* reach the state beyond [i.e. Nibbana], crossing over the plane of sensory pleasures [*maccudheyyaṃ*] which is extremely difficult to cross.



87. *Kaṇhaṃ dhammaṃ vipphāya
sukkaṃ bhāvettha paṇḍito.
Okā anokaṃ āgamma
viveke yattha dūramaṃ.*

88. *Tatrābhiratiṃ iccheyya*
hitvā kāme akiñcano.
Pariyodapeyya attānaṃ
cittaklesehi paṇḍito.

89. *Yesaṃ sambodhi-aṅgesu*
sammā cittaṃ subhāvitaṃ
ādāna-paṭinissagge
anupādāya ye ratā
khīṇāsavā jutīmanto
te loke parinibbutā.

Ch. VI. vv. 12-14

Translation

Having come to the homeless state from the household, into a state of solitude in which it is difficult to find delight, let the wise one reject the black [vicious] teachings and cultivate the white [wholesome] ones.

Being freed of impediments one should seek joy therein, abandoning the pursuit of sensory pleasures. A wise one should cleanse himself of the defiling traits that pollute the mind.

They whose minds are thoroughly cultured in terms of the factors of enlightenment and are dedicated to the abandoning of all clingings [*ādāna-paṭinissagge*] without any residue, they have got rid of all defilements [*khīṇāsavā*] and are radiantly enlightened [*jutīmanto*] and have terminated their continuance in *Samsāra* [*te loke parinibbutā*].

Note: These verses ideally portray the Buddhist monk, i.e. the *bhikkhu* [as against the layman], who has renounced his household life, together with all the bonds attached to it. Thus he is necessarily free to cultivate the life of renunciation leading to liberation. This path through moral goodness, mind culture and wisdom development, i.e. *sīla*, *samādhi* and *paññā* is clearly

discernible here.

CHAPTER VII

Arahanta Vagga

90. *Gataddhino visokassa*

*vippamuttassa sabbadhi
sabba-gantha-pahīnassa
parilāho na vijjati.*

91. *Uyyuñjanti satīmanto*

*na nikete ramanti te.
Hamsā 'va pallalaṃ hitvā
okaṃ okaṃ jahanti te.*

92. *Yesaṃ sannicayo natthi*

*ye pariññāta-bhojanā
suññato animitto ca
vimokkho yassa gocaro
ākase 'va sakuntānaṃ
gati tesāṃ durannayo.*

93. *Yass' āsavā parikkhīṇā*

*āhāre ca anissito
suññato animitto ca
vimokkho yassa gocaro
ākāse 'va sakuntānaṃ
padaṃ tassa durannayaṃ.*

94. *Yass' indriyāni samathaṃ gatāni*

*assā yathā sārathinā sudantā
pahīna-mānassa anāsavassa*

devā 'pi tassa pihayanti tādino.

Ch. VII. vv. 1-5

Translation

He who has completed his journey, and has griefs no more, and who is totally free everywhere. and has freed himself of all bonds, such a person has no more reason to grieve.

Those who are ever mindful disengage [*uyyujjanti*] themselves. They delight not in home life. Like swans who depart, quitting their lake, they abandon home after home.

Those who hold on to no acquisitions [*sannicayo*], know the proper limits of eating [*pariññāta-bhojanā*], look upon everything as empty [*suññato*] and unattractive for grasping [*animitto*] and look upon release as their only goal, their track in *Samsāra* is untraceable like that of birds in the sky.

He whose defiling traits of character [*āsavā*] which prolong *Samsāra* are brought to an end, and is not greedy about his food, looks upon everything as empty [*suññato*] and unattractive for grasping [*animitto*] and regards liberation [*vimokkho*] as his only goal, his track in *Samsara* is untraceable like foot-prints of birds in the sky.

He whose sense-faculties have been brought to a state of tranquility like horses brought under control by a charioteer, and who has got rid of measuring himself up with others and has totally eliminated all defilements, even celestial beings look up to such a liberated one joyously [*pihayanti*].



95. Paṭhavī-samo na virujjhati.

Indakhilūpamo tādī subbato.

Rahado 'va apeta-kaddamo.

Samsārā na bhavanti tādino.

96. *Santaṃ tassa manaṃ hoti.*

Santā vācā ca kamma ca.

Sammadaññā-vimuttassa

vūpasantassa tādino.

97. *Assaddho akataññū ca*

sandhicchedo ca yo naro

hatāvakāso vantāso

sa ve uttama-poriso.

98. *Gāme vā yadi vā 'raññe*

ninne vā yadi vā thale

yattha'rahanto viharanti

taṃ bhūmiṃ rāmaṇeyyakam.

99. *Ramaṇiyāni araññāni*

yattha na ramati jano.

Vītarāgā ramissanti

na te kāma-gavesino.

Ch. VII. vv. 6-10

Translation

A perfected person of gentle behavior [i.e. an *arhant*], like the earth, resists not, nor offer opposition [*na virujjhati*]. He is comparable to an *inda-khīla* [which stands firm at the city-gate]. Like a lake which is free of mud, there is no more continuance for him in *Samsara*.

The mind of the *arhant* who has reached his state of tranquility on account of his liberation through wisdom is calm. So are his words and deeds.

, The person who is not merely credulous, has comprehended the uncreated or unconditioned state [of Nirvana], left no room for errors [*hatāvakāso*] and

eliminated all desires [*vantāso*], he indeed is a noble person.

Whether it be in the village or in the jungle, or on the higher land or on the plain below, wherever the worthy ones [*arhants*] live, such places are delightful.

Forest glades where the ordinary world-lings take no delight are truly attractive. Those who have given up lustful attachment enjoy therein. For they are not seekers after sensual pleasures.

Note: We are delighted to discover in these verses the true Buddhist attitude to aesthetic enjoyment. See SN. I. p. 22 where it is said that beautiful things in the world are not, in themselves, lustfully offensive [*na te kāmā yāni citrāni loke*]. It is the incorrect and offensive approach of the human mind [*saṅkappa-rāgo purisassa kāmo*] which brings about the stigma. The modern psychologists seem very much to accord with this view when they speak of 'delay gratification' as a rule of discipline for the human in his response to the stimuli of the world. Aesthetic enjoyment, the Buddhists are taught to learn, is a cultivated art with a dignified restraint and not a gluttonous leap to satisfy sensory demands. Beauty, when correctly seen, is viewed as capable of generating in the human mind a stimulus to spiritual leaps. This is the reaction of Usabha Thera in the Theragatha on seeing the luscious growth of a clump of trees high up on a rocky ledge [*nagā nagaggesu susaṃvirūḥā* Thag. v. 110] and his reacting to it as generating within him the necessary spiritual booster: *janeti bhiyyo usabhassa kalyataṃ* Ibid.

CHAPTER VIII

Sahassa Vagga

100. *Sahassam api ce vācā
 anattha-pada-saṃhitā
 ekaṃ gatha-padaṃ seyyo
 yaṃ sutvā upasammati.*

101. *Sahassam api ce gāthā
 anattha-pada-saṃhitā
 ekaṃ gāthā-padaṃ seyyo
 yaṃ sutvā upasammati.*

102. *Yo ca gāthā-sataṃ bhāse
 anattha-pada-saṃhitā
 ekaṃ gāthā-padaṃ seyyo
 yaṃ sutvā upasammati.*

Ch. VIII. vv. 1-3

Translation

Even a single line of a verse on hearing which one reaches a state of tranquility is better than a thousand words which are bereft of meaning.

Even a single line of a verse on hearing which one reaches a state of tranquility is better than a thousand verses which are bereft of meaning.

Even a single a verse on hearing which one reaches a state of tranquility is better than one's recital of a hundred verses which are bereft of meaning.

Note: All these three verses reiterate the same idea that any piece of *dhamma* teaching one receives, in whatever form, however large or small it may be, its hearing must necessarily lead to the tranquility of nne's mind [*yaṃ sutvā vupasammati*] because of the richness of its meaning [*attha-saṃhitā*].

This should prove today a good criterion for the assessment of cheap messages of the *dhamma* received time and again, via diverse forms of media like the radio and the television, including also the cassettes and the CDs. This message is ancient, but its relevance is more poignant today than ever before.



103. *Yo sahaṣsaṃ sahaṣsena
 saṅgāme mānuse jine*

*ekañ ca jeyyya m' attānaṃ
sa ve saṅgāma j'uttamo.*

104. *Attā have jitaṃ seyyo
yā cā' yaṃ itarā pajā
atta-dantassa posassa
niccaṃ saññata-cārino.*

105. *N'eva devo na gandabbo
na Māro saha Brahmunā
jitaṃ apajitaṃ kayirā
tathārūpassa jantuno.*

Ch. VIII. vv. 4-6

Translation

Much more than winning over a thousand men in the battle field with an army of one thousand is one's victory over oneself by oneself. Such victory is said to be victory supreme.

The self-conquest of a person who goes about all the time with perfect restraint over oneself is said to be far superior than the conquest over the rest of mankind.

Neither a celestial being [*deva*] nor a *gandharva*, nor Mara, together with Brahma, will ever vanquish such a person [i.e. undo the victory he has won].

Note: These verses of more than two and a half millennia ago anticipate, as it were, the lunacy of political philosophies of the world today, their craze to viciously over run every other enlarging power, anywhere and everywhere. They relentlessly ridicule the violent victories of people, of individuals or groups over others to aggressively eliminate and exterminate them through the use of physical, i.e. military strength, with competitively sophisticated and devastating weapons.

This seems to be the most advanced gambling of the civilized power blocs in

the world today, east or west, through unimaginably strange alliances. They resort to such devastation like the atomic blasting of Hiroshima and Nagasaki or the more recent battling in search of the undiscovered weapons of mass destruction in the US-Iraq war. What better could the world expect when these hostilities and these desires to conquer others are claimed to be prompted by divine wishes of the heavens above?



106. *Māse māse sahasena
yo yajetha satam samam
ekañ ca bhāvitattānaṃ
muhuttaṃ api pūjaye.
Sā yeva pūjanā seyyo
yañ ce vassa-sataṃ hutam.*

107. *Yo ce vassa-sataṃ jantu
aggiṃ paricare vane
ekañ ca bhāvitattānaṃ
muhuttaṃ api pūjaye
sā yeva pūjanā seyyo
yañ ce vassa-sataṃ hutam.*

108. *Yaṃ kiñ ci iṭṭham va hutam va loke
samvaccharam yajetha puñña-pekho
sabbam 'pi tam na catu-bhāgaṃ eti.
Abhivādānā uju-gatesu seyyo.*

Ch. VIII. vv. 7-9

Translation

Even if one were to make sacrificial offerings every month for a hundred

years, spending a thousand on it each time, the single offering one makes even for a brief moment to those who have spiritually developed themselves [*bhāvita-attanam*] far excels those other offerings made for a hundred years.

Even if a human were to perform the fire-sacrifice in the forest for a hundred years, his offerings to those who have developed themselves even for a brief spell of time far excel those offerings made for a hundred years.

Whatever sacrificial offerings or invocations one makes in the world for a period of one year, expecting meritorious rewards, it never reaches even one fourth of what one gets out of veneration made to worthy ones who have corrected their own lives [*uju-gatesu*].

Note: These verses seem to be making an honest endeavor to undertake a relative assessment of the sacrificial systems of pre-Buddhist India which belong to the Vedic tradition. They reveal very intimate association with and an awareness of words like *yajati* [i.e. sacrifices or *itt̥ham* with material offerings like slaughtered animals etc.] and *hutam̐* [i.e. *juhōti* or invocational /sing-song sacrifices].

The worth or spiritual usefulness of these to man is relentlessly shown to be minimal in relation to the psycho-ethical development which the human can gain through personal self culture [or *bhāvita-atta*] or to the comprehensive process of *bhavana*, i.e. the culture of both the body and the mind as propounded in Buddhism]. Further, there is a stricture on the indiscriminate adoration of the religious men whose spiritual elevation is questionable. *Abhivādanā ujugatesu seyyo* should provide an absolute safeguard to the Buddhists too as to the adorability of their religious men.



109. *Abhivādana-sīlissa*

niccam̐ vaddhāpacayino

*cattāro dhammā vaḍḍhanti
āyu vaṇṇo sukhaṃ balaṃ.*

110. *Yo ca vassa-sataṃ jīve
dussīlo asamāhito
ek'āhaṃ jīvitaṃ seyyo
sīlavantassa jhāyino.*

111. *Yo ca vassa-sataṃ jīve
duppañño asamāhito
ek'āhaṃ jīvitaṃ seyyo
paññavantassa jhāyino.*

112. *Yo ca vassa-sataṃ jīve
kusīto hīna-vīriyo
ek'āhaṃ jīvitaṃ seyyo
viriyam ārabhato daḷham.*

113. *Yo ca vassa-sataṃ jīve
apassaṃ udaya-bbayaṃ
ek'āhaṃ jīvitaṃ seyyo
passato udaya-bbayaṃ.*

114. *Yo ca vassa-sataṃ jīve
apassaṃ amataṃ padaṃ
ek'āhaṃ jīvitaṃ seyyo
passato amataṃ padaṃ.*

115. *Yo ca vassa-sataṃ jīve
apassaṃ dhammaṃ uttamaṃ
ek'āhaṃ jīvitaṃ seyyo
passato dhammaṃ uttamaṃ.*

Translation

Of him who is given to respectful attitudes towards seniors [elders] in one's family circles, four qualitative enhancements in life are said to take place, namely longevity, personal reputation, comfort of body and mind and personal physical strength as well as strength within the social group.

Note: The first verse in this section translated above upholds the ancient Indian, particularly the Buddhist, virtue of RESPECT or *abhivādana* and *apacāyana* [also referred to under *abhivadati*, along with *namassati*, *pujati*, *sakkaroti*] which the western world of education, particularly the USA, has picked up today as the first to be included in the 3Rs to be taught in their school curriculum of child education. This replaces the old out-moded 3Rs of **R**eading, **wR**iting and **aR**ithmetic of the past.

It must be noted that this concept of respect, wherever it has its genesis, reckons with the need to pay due veneration to seniority of persons, both on account of their age and intellectual maturity as well as to accepted laws of state and established norms of society. Inclusion of such patterns of culture within child education, with the backing of the elders of the community, maintenance of social harmony and law enforcement in any country should be a matter of considerable ease.

This verse of the Ddhammapada which is essentially narrative and descriptive [being neither prescriptive nor benedictory], enumerates four good qualities which enhance human life qualitatively, namely longevity, reputation, comfort of body and mind and one's strength [both physical and social]. They basically refer to achievements in this life and speaks nothing religiously of a life beyond the present.

In Buddhist rituals of worship and prayer, Buddhist clergy add to this the following verse which enumerates three more benefits [i.e. good health, birth in the heavenly worlds and the bliss of Nirvana]. recounting them as the outcome of

the good life indicated in the Dhammapada verse above and use it as a very regular benediction on the lay worshippers, wishing them well in their religious aspirations both for success and prosperity in this life and the attainment of final liberation in Nirvana. Here is that benediction in its Pali form.

*Āyurārogya-sampatti sagga-sampatti m-eva ca
atho nibbāna-sampatti iminā te samijjhatu.*

All the six verses of the Sahassa Vagga which follow have a very similar ring in that they show in sharp contrast a hundred years of meaningless, fruitless life of an individual, religiously followed, with one single day lived fruitfully and meaningfully by yet another. Note the following:

Meaningless and Fruitless

dussīlo asmāhito: morally depraved and lacking in concentration

duppañño asamāhito: unwise and lacking in concentration

kusīto hīnavīriyo: sluggish and unenergetic iv. *apassaṃ udayabbayam:* not seeing the coming into being and disappearance of phenomenal existence

apassaṃ amatapphalam: not seeing the Nibbanic goal

vi, *apassaṃ dhammaṃ uttamaṃ:* not comprehending the noble teaching

Meaningful and Fruitful

sīlavantassa jhāyino: of him who is morally good and meditative

paññavantassa jhāyino: of him who is wise and meditative

viriyam ārabhato daḥham: of him who energetically strives

passato udayabbayam: of him who comprehends the coming into being and disappearance of the phenomenal world

passato amatappadam: of him who conceives the Nirvanic state

passato dhammaṃ uttamaṃ: of him who comprehends the supreme *dhamma*

CHAPTER IX

Pāpa Vagga

116. *Abhittharetha / abhittaretha? kalyane*

pāpā cittaṃ nivāraye.

Dandhaṃ hi karoto puññaṃ

pāpasmiṃ ramati mano.

117. *Pāpaṃ ce puriso kayirā*

na taṃ kayirā punappaṇaṃ.

Na tamhi chandaṃ kayirātha.

Dukkho pāpassa uccayo.

118. *Puññaṃ ce puriso kayirā*

kayirāth' etaṃ punappaṇaṃ.

amhi chandaṃm kayirātha.

Sukho puññaṃssa uccayo.

Ch. IX. vv. 1-3

Translation

Hasten in the direction of righteous living. Guard your mind against evil. The mind of one who is slack in doing good, finds delight in doing evil.

If one inclines in the direction of evil, let him not do it over and over again. Let him not generate pleasure in it. Amassing of evil brings about unhappiness.

If one inclines in the direction of doing what is wholesome, let him do it over and over again. let him generate pleasure therein. Acquisition of goodness is conducive to happiness.

Note: In these first three verses of the Papa Vagga one gets a brief introduction to the concepts of *puñña* and *pāpa* in Buddhism. These two together present problems to students of Buddhism when they are viewed in relation to *kusala* and *akusala* which are reckoned as contributory factors for the attainment

of the goal of Nirvana.

The first verse here makes a very general reference to the concept of goodness in Buddhism, referred to here under the term *kalyana* which we would translate as **wholesome** or **benevolent**. The request to being good or *kalyana* is made in contrast to proneness to evil or *pāpa*, i.e. *pāpā cittaṃ nivāraye*. It adds further that that slackness in the production of *puñña*, i.e. *dandhaṃ hi karoto puññaṃ* leads to inclination towards evil [*pāpasmimṃ ramati mano*].

Thus we are led to conclude that, in this context, *puñña* and *pāpa* are used in marked contrast to each other, implying overall goodness and badness of human behavior, together with their consequences of happiness and unhappiness, i.e. *sukha* and *dukkha* in this life here or in any other lives to follow. This is without any reference to the primary goal of Nirvana. In this context, see the Dhammapada, vv.1 & 2.



119. *Pāpo 'pi passati bhadraṃ
yāva pāpaṃ na paccati.
Yadā ca paccati pāpaṃ
atha pāpo pāpāni passati.*

120. *Bhadro 'pi passati pāpaṃ
yāva bhadraṃ na paccati.
Yadā ca paccati bhadraṃ
atha bhadro bhadrāni passati.*

121. *Mā 'vamaññetha pāpassa
na maṃ taṃ āgamissati.
Uda-bindu-nipātena
uda-kumbo 'pi pūrati.*

*Pūراتि बालो पापसा
थोकथोकां पि अचिनां.*

122. *मा वामांनेथा पुंनेसा
ना मां तं अगमिसति.
उदा-बिन्दु-निपातेना
उदा-कुम्भो पि पूरति.
पूरति धीरो पुंनेसा
थोकथोकां पि अचिनां.*

Ch. IX. vv. 4-7

Translation

As long as an evil deed bears not its fruit, the evil doer sees it as blissful.
When the evil deed bears its fruit, then the evil doer sees the evil therein.

As long as a wholesome deed bears not its fruit, the doer of a wholesome deed looks upon it as evil. When the wholesome deed bears its fruit, then the doer of the wholesome deed sees the wholesomeness therein.

Let not one underestimate an evil deed saying that it will not pursue him. Even with the drip of single drops a water pot comes to be filled. An unwise person comes to be filled with evil even through gradual accumulation.

Let not one underestimate an evil deed saying that it will not pursue him. Even with the drip of single drops a water-pot comes to be filled. An unwise person comes to be filled with evil even through gradual accumulation.

Let not one underestimate a wholesome deed saying that it will not pursue him. Even with the drip of single drops a water-pot comes to be filled. A wise person comes to be filled with wholesomeness even through gradual accumulation.

Note: These verses stress the invariability of the consequences following the good or bad deeds done, unmindful as to how soon or late they come.